

# THE CIRCULAR.

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—Daniel xii, 2.

VOL. III.

WILMINGTON, Del. FRIDAY, July 9, 1824.

NO. 10.

## THE FOURTH OF JULY IN WILMINGTON.

At about 10 o'clock in the forenoon, the solemn "church-going bell" invited the Christian to the house dedicated to the worship of Almighty God. On this occasion the Rev. Mr. GILBERT, of the 2d Presbyterian Congregation, in Wilmington, delivered a very appropriate discourse, from Psalm 47: "Praise ye the Lord," &c.

We regret that we can furnish only the following very imperfect synopsis of that discourse, which is all we can venture to supply from memory. After a pertinent prayer to the throne of the only true and living God, and a song of praise, the Speaker adverted to the many civil and religious privileges enjoyed by the United States over all the nations of the earth; that God "hath not thus revealed his word to every land;" that thanks should, therefore, be rendered unto him for our national as well as religious blessings.—If God had had any agency in our independence, then should we keep this day in a becoming manner; praising God for his goodness. But it would seem rather, as if the Prince of darkness had been the agent in bringing about this great event; since the day is commonly distinguished by revelling and rioting.—Patriots and Statesmen should not be forgotten; but let us not substitute them for, or instead of God.

The least freeman in these happy United States is greater than any one of the crowned Monarchs of Europe. God hath not blessed any country so abundantly as ours: In Russia, Persia, Spain, Portugal, &c. the subjects of the reigning princes cannot free themselves: they are born and raised as servants and bondmen. Even in England, the boasted country of liberty, the popular elections, so called, are not wholly conducted by the people; the members of Parliament are not chosen by the people alone; but by boroughs, &c. in which elections a tenth part of the population do not exercise, directly, the independent right of suffrage. Viewing, then, our great superiority, in this respect, over other nations, we have great reason to rejoice—to rejoice always, and with grateful hearts return thanks to God.

In reference to literature, the single state of Connecticut exhibits more learning than the whole of the immense empire of China. And, whilst the encouragement of learning by the Legislature of almost every state in the Union, is a proper subject for exultation, we extremely regret the unaccountable neglect of the legislature of the state of Delaware, of acting on some efficient education system. Surely some provision, by law, to promote the education of the youth, particularly the indigent youth, of this state, should be made. New-York alone has appropriated, for this laudable purpose, the sum of one million of dollars.

With respect to slaves, there are upwards of 2,000,000 brought to the United States, who are deprived of liberty and denied the privileges of freemen, of education, &c. They are treated as criminals. About 300,000 have effected their own release—and even these enjoy but a partial, a nominal liberty. There are, at least, 170,000 more in slavery; of whom but few are taught to read, and fewer still to write. In holding these fellow-men in bondage, we virtually sin against light and reason—we sin against our consciences: for "we hold these truths to be self-evident, that ALL men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, LIBERTY and the pursuit of happiness."

Since God hath done so much for US as a nation, and as individuals, we certainly ought to do something for the poor Africans, sighing under the tyrannical yoke of foul slavery—and since his goodness has blessed US with liberty, let us place them on that soil, where they too can enjoy this great blessing: for here, unavoidable policy forbids their fully participating in it to the same extent that we do. Let us, then, have an anxious eye to their emancipation, education, and christianization—let us transplant them to their native soil from which they have been basely plucked by the rude hand of the merciless kidnapper and the inhuman dealer in his brother's blood. But to emancipate them here, will be impolitic and dangerous—let us provide for them a distant spot; let us aid in transporting them to that asylum on the Coast of Africa, where there is already a colony settled. Rest assured, unless a mode for colonizing them be adopted, they must continue in bondage, until they shall burst their shackles and deluge this country with human blood.

It is a subject of encouragement to know, that our general government has already favored the praise worthy object of the American Colonization Society—and funds only are now wanted to carry the plan into the most successful operation. [Mr. Gilbert quoted some passages from "Torrrey's Portraiture of Slavery," connected with the subject of his interesting discourse.]

The reverend Speaker said it was to the credit of those two great statesmen, Monroe and Jefferson, that he adverted to the fact, that they had expressed their decided opinion in favor of the colonizing plan, the former as early as 1801, and the latter in 1802; as have many other worthy and philanthropic gentlemen of the nation—and now many religious Societies and Churches are deeply interesting themselves in the same great scheme of humanity.

For want of time the reverend gentleman could not enlarge on the subject of his discourse; but justly observed, that by means of such a colony as here contemplated, the whole population of Africa would eventually be evangelized.

After the conclusion of the Sermon, a collec-

tion was taken up in aid of the funds of the Colonization Society; the result of which was not as flattering as we had expected it would be—we believe somewhere about eighteen dollars were collected.

It afforded us great satisfaction, in the evening, to witness a union meeting of the Presbyterians and Baptists, in the Rev. E. W. Gilbert's church; at which were present the Rev. gentlemen just named, the Rev. D. Lewis, and Rev. R. Williston. The house was full to overflowing.—The Rev. Mr. Lewis preached a good sermon, which was followed by a feeling and impressive petition to the throne of God, by the Rev. Mr. Williston—which concluded the exercises of the evening.

We have not learnt what collections were taken up in the other Churches of Wilmington.

## MR. SIMON'S ADDRESS.

Last week we published this gentleman's communication, unaccompanied with any other remark, except an introductory recommendation of it to the attention of our readers. We then cast rather a hasty glance over it, without strictly investigating its real design and merits, and the probable effect which, on a second consideration we are a little apprehensive it might possibly produce, were we to suffer it to pass unnoticed. We fear it may produce unpleasant impressions on the minds of some of our readers. There are certainly expressions in Mr. Simon's Address, very exceptional, and which, we hope, will be imputed, as they ought to be, to an imperfect acquaintance with the force of terms in our language (he being a foreigner) and to that very natural prejudice, which is liable to betray every Agent of a particular Society, into the error of considering the claims of his own object paramount to all others.—We suspect that Mr. Simon himself, after a few years residence in this country, will be the last person to vindicate some of his own language, as used in his address. By such sweeping assertions of the inefficacy of all missionary exertions for the conversion of his brethren according to the flesh, (the Jews,) he will but weaken his own influence and that of his fellow laborers. No doubt can be entertained for a moment, by one who has been accustomed to the perusal of foreign publications, and to extracts from them in our own periodical papers, that very great things have already been accomplished by pure missionary effort, toward the "restoration of Israel."—What if Mr. Simon has known no instance of real conversion among the Jews, except "by means of the simple study of the New Testament, together with the law and the prophets," it is possible that he may not have become acquainted with all instances of real conversion—and it is not impossible that Missionaries and Bible agents may have directed the attention of these same Jewish converts to the New Testament—or that without Missionary and Bible Societies, these conversions would never have taken place.—Mr. Simon seems very confident that we are not to "send out Missionaries to convert the Jews"—and why? only, because "this does not belong to man, but is the prerogative of God alone!" And is it not the sole prerogative of God to convert Gentiles as well as Jews? or, would Mr. Simon have us abandon all missionary efforts, and turn our whole attention to meliorating the temporal condition of the Jews? We believe Mr. Simon's intentions are good, and wish to give no offence; but, perhaps, he would do well to refresh his mind with the reconsideration of 1 Cor. xii: 12—21.

## HAYTI.

An adjourned meeting of citizens for taking into consideration the expediency of favoring the proposition from President Boyer, inviting free persons of color in the United States to a settlement in Hayti, was held in New-York, on the evening of the 25th ult. at the room of the Historical Society. A large number of respectable citizens were present. The committee appointed at a former meeting reported in favor of the plan, and of establishing a society, for the purpose of aiding emigrants, who may wish to avail themselves of President Boyer's liberal offer. A board of managers, consisting of twenty-five, was appointed pro-tempore, until the Association shall be organized and a Constitution formed. The terms of membership are twenty dollars for life, or three dollars annually, the proceeds of subscription to be appropriated to the benevolent objects contemplated by the institution. A communication was received from the Free Persons of Color in N. York, approving of these philanthropic efforts for alleviating and meliorating their condition, and tendering their co-operation by the establishment of a similar institution.

Citizen Granville, who was present, rose, and in neat and forcible terms expressed the great satisfaction which he felt on the occasion. He moreover said that he was charged by his countrymen to make the inquiry whether, if a society of a similar kind should

be formed in Hayti, it would be agreeable to this Society to allow them to co-operate with us, and to place in our hands, and at our disposal, all the funds which, as private individuals, they might be able to raise. The proposition was acceded to with much satisfaction, and a resolution of thanks for the generous proposal adopted.

The subjoined notification has appeared in the New-York newspapers.

"At a special meeting of the Managers of the N. York Auxiliary (African) Colonization Society, held at the city Hall, on Monday, the 21st inst. the following preamble and resolutions were unanimously adopted, viz:

Whereas a certain pamphlet has lately been published, purporting to be an official correspondence between Loring D. Dewey, agent of the Colonization Society; and President Boyer of Hayti, in reference to the emigration of the people to that land, and

Whereas in consequence of said correspondence, Citizen Granville has been sent by President Boyer to this country, as agent, with funds for the purpose of treating with the Colonization Society on the subject of said correspondence, and

Whereas said correspondence was commenced and carried on by Mr. Loring D. Dewey, without the knowledge and contrary to the known views of the American Colonization Society, of which he is still an agent, and

Whereas a meeting of certain individuals has recently been held in this city, in consequence of such correspondence, with the view of forming at once an Institution for the purpose of availing themselves of this occasion to promote emigration to Hayti, and thereby interfere with the great national objects contemplated by the American Colonization Society—Therefore,

Resolved, That this Board, acting as auxiliary to the Parent Society at Washington, and as such, being fully apprized of their views in reference to former applications, from Hayti and elsewhere on this subject, and to the propriety of directing their operations to the Coast of Africa, do hereby feel constrained publicly to disclaim any knowledge, agency, or assent whatever, on the part of the Parent Society, or of this Auxiliary, as to this correspondence.

Resolved also, That application be made to the Parent Society for the purpose of superseding Loring D. Dewey from his commission as Agent.

Resolved, That the foregoing preamble and resolutions be published.

Henry Rutgers, President.  
Alexander M. Leod, Vice-President.  
P. N. Strong, Corresponding Secretary.  
John B. Beck, M. D. Rec'g Secretary.

Committee of the N. Y. Aux'y Col. Soc'y.

We understand Mr. Dewey has handed in his resignation as Agent of the Colonization Society.

From the London Baptist Magazine for May.

## REV. DR. CAREY.

Many of our readers, we doubt not, perused, with grateful joy, the statement inserted in our Number for March, from the pen of the excellent Dr. Carey, of the continued good health with which he had been favored. It has pleased God, however, since that letter was written, to visit his servant with an affliction, which brought his life for a season, into imminent danger, & from the effects of which it is feared he will never fully recover. The illness to which we allude was brought on by an accident. In the month of October last, as the Doctor was stepping out of a boat at Calcutta, which our readers will recollect lies on the opposite side of the river from Serampore, he fell, and received a local injury, which terminated in fever. Some further particulars are contained in the following account from the Doctor's nephew, Mr. Eustace Carey: and though the letter containing it was not intended for publication, we feel that the general esteem in which the eminent individual referred to is held throughout the whole Christian church, demands its insertion in our pages. It is dated November 20, 1823.

"You will be much pained to hear of the severe illness of my beloved uncle. A fall, which occasioned a violent contusion

in one of the principal ligaments which hold the thigh bone in the socket, was the means of bringing on a fever, from which no one expected his recovery. But God mercifully heard prayer on his behalf. Three or four medical gentlemen were daily intent about his case, amongst whom was his old scientific friend, Dr. Wallich of the Company's Gardens. My Lord and Lady Amherst also, were constant in the most affectionate inquiries, and sent over their own private surgeon, Dr. Abel, a very kind man, so that no aid was wanting. He is convalescent, but very weak,—goes with crutches, and, we fear, will never be very strong. However, his spirit is unbroken. 'God,' he says, 'will continue me in this world as long as he has any thing for me to do; and why should I wish to live longer?' A few days since, I had a most pleasing interview with him, and was much delighted as to his spiritual state, and yet so simple and so self-abased! 'I have none of that joyful experience some speak of: all I plead for is mercy. I soar no higher. When I am dead, I wish no one to say a word about me, in my praise. All my life has been sin. Whoever preaches my funeral sermon, I had made choice of these words:—'Be merciful unto me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions: wash me thoroughly from mine iniquity, and cleanse me from my sin, &c.' Tears gushing from his eyes while repeating over and over again the above expressions. He appears to me more lovely and venerable than ever. Never, perhaps, was such general and affectionate interest excited about an individual, of comparatively private character, as was entertained by all classes during his illness. The public papers daily contained a notice respecting him, forwarded, I believe, by Dr. Wallich."

We are gratified to be able to add, that a letter, dated seven days later than the preceding, informs us that "Dr. Carey is still mending." It is impossible, however afflicting it may be, that this eminent servant of God is approaching the period in which he shall have accomplished the work given him to do, and enter upon the noble engagements of a better world. Oh that, in mercy to the church and the world, a double portion of his spirit may be poured out upon many; and that the cause of the gospel in India, weakened as it is by the removals of some, and growing infirmities of others, who have been engaged in it, may receive a speedy accession of men whose hearts God has touched with the right motives, and furnished with the necessary qualifications, for service therein!

**Passamaquoddy Indians.**—The National government has ordered a school-house to be erected among these Indians, at Perry, Maine; and the Society for Propagating the Gospel, has agreed to send them a missionary, to instruct them in agriculture and the English language.

**Censure.**—The Secretary at War has censured, in very severe terms, the unprovoked attack of Red Jacket, chief of the tribe of the Six Nations, on the Mission family, at Seneca—that he will be held responsible for all future aggressions, and that no confidence will, in future, be placed in his communications to the Government.

**Episcopal Convention.**—The 4th Convention of the Protestant Episcopal Church of Pennsylvania, commenced in Norristown, on the 11th of May. The Right Rev. Bishop White took the chair; and 27 Clergymen, and 39 lay deputies appeared and took their seat. The Bishop had confirmed 198 persons during the year, and admitted 6 to holy orders.

**VALUABLE.**—A Receipt to defend the Roof of a House, &c. against Fire and Water.—Take one measure of fine sand, 2 measures of wood ashes well sifted, 3 of slacked lime, ground up with oil; laid on with a painter's brush: first coat thin, second thick. If put on thick, it will effectually resist the operation of fire; and becomes as hard as a stone. Try it—'tis surely worth the trial.

A Society has been formed in the city of N. York for promoting the emigration of blacks to Hayti.



## Foreign.

## PORTUGAL.

*Tarida, (Portugal,) May 14.*—His Majesty, highly displeased with the Infante's conduct since the 30th of April, came to the determination of manifesting his sentiments; and, that he might do so with the less risk of compromising the public tranquillity, he, on the 9th inst. went on board a British ship of war in the Tagus, whither he was followed by the Foreign Ambassadors, and, there, issued a Decree by which he took the command of the army from the Infante and strictly enjoined the Authorities to disregard his orders, or any that might be given in his name. At the same time he caused a Proclamation to the Portuguese to be circulated, in which he related his son's arbitrary proceedings and their origin, and pointed out the result they might be attended with. He also ordered the individuals to be set at liberty who had been confined since the 30th of last month, and lastly wrote a letter to his son, desiring him to come on board. H. R. H. immediately obeyed the summons, and was subsequently removed to a frigate, it is said as a prisoner. These are, in substance, the news brought by this day's mail, which you will read at greater length when you receive the newspapers. In this place, some individuals had already been arrested, and vindictive thanks be given to his Majesty, who put an end to this tragedy!

Our latest intelligence is in the same paper of May 23d, as follows:

"By the William and Mary, in 6 days from Lisbon, we learn, that his Majesty had landed, tranquillity being completely restored; and that the Infante Don Miguel had sailed in the Perola frigate, according to some accounts, for London, and according to others, for Havre de Grace, whence he was set out on a tour through some of the principal states of Europe."

From the Lisbon Gazette of May 12.

*My King, Father and Lord,*

To love and to serve your Majesty, has been, ever since I have known myself, the chief business of my life, the sole object of my ambition. If, in some instances, I have given you undoubted proofs of my fidelity, your Majesty's paternal heart will perhaps accept them as a sufficient atonement for the involuntary errors into which I have lately been betrayed by a want of experience and reflection, the appanage of youth. Apprehensive lest my presence in Portugal, under existing circumstances, may afford a pretence to ill-intentioned men, for renewing attempts and intrigues, alien from the pure sentiments which I have just and most truly expressed, I beg, that your Majesty will be pleased to give me leave to travel for some time in Europe, with the certainty that, while I am putting up the most fervent prayers for the continuance of the prosperity and tranquillity of your Majesty's reign, I shall ever be ready, as I am in duty bound, to shed to the last drop of my blood, in testimony of my faithfulness.

I have the honor to be, Sire, your dutiful Son and loyal subject.

MIGUEL.

*On board the Windsor Castle, }  
In the Tagus, May 12, 1824. }*

## ROYAL LETTER.

To my beloved and highly valued Son, the Infante Don Miguel, I send many greetings as to one whom I dearly love and highly value.—In answer to the letter which you have this day addressed to me, I have only to tell you, that my breast harbors no other sentiment towards you than the paternal love which I bear you, and which makes me forget your involuntary errors, while I only remember the important service which you last year rendered to the throne and to the nation. And being sensible that the fulfilling of the wish that you express will be very beneficial to you, I agree to grant you the permission you solicit, to travel for some time in Europe, in the confident hope, that, in future, I shall have every reason to be satisfied with your conduct—which I deem it expedient to communicate to you, that you might understand it so.

Written on board the British ship Windsor Castle, lying in the Tagus, this twelfth day of May, 1824.

*To the Infante Don Miguel.*

The corps composing the garrisons of Lisbon, Belem and Alcantara, repeated in loyal addresses, on the 10th, 11th, and 12th, inst. their oath never to obey any other commands than his Majesty's.

On the first of those days H. M. was

pleased to order all officers to rejoin their corps, who had left them in consequence of the late arbitrary proceedings—and the Military Governor of Extremadura to submit, for his Majesty's approbation, the names of seven general officers, who are to form a board for the purpose of ascertaining what officers belong to secret societies, and profess principles inimical to the existing order of things, in order that they may be dismissed from the service.

On the 13th, the Infante D. Miguel, sailed for England in the Perola frigate;—and the anniversary of his Majesty's birth-day was celebrated both in the river and on the shore, with every demonstration of attachment to his royal person. H. M. received the congratulations of the Court and of the diplomatic body on board the Windsor Castle, and the city was brilliantly illuminated at night.

H. M. was pleased, on this occasion, to confer several marks of distinction, or presents, on the Members of the diplomatic body, and on the officers of the British and French ships of war in the Tagus.

## United Provinces of Central America.

We copy the following article respecting the republic which has recently been formed in central America, from the Providence Patriot. It was furnished by a gentleman of that town, who has had ample opportunities of obtaining information, and we have very little information it will be perceived with interest. [N. Y. Observer.]

The United Provinces of the centre of America, (which by the basis of the Constitution as agreed upon, will be called the Federate States of the centre America,) are at present composed of the Provinces of Nicaragua, Honduras, San Salvador, Costa Rica, Guatemala, and Quesaltenango.—At present, three citizens are at the head of the government, without any particular title, although in turn they preside monthly, and the presiding one is called, for the time being, President. There is a representation of deputies from each Province, which forms a provisional Congress. The basis of the Constitution is very similar to that of the United States, with the exception of an established religion, which is the Roman Catholic, any other public mode of worship being prohibited. They will have a President, Senate and House of Representatives, elected in the same manner as ours, and for the same length of time; and the principles of the Constitution are as purely Republican, in every thing, excepting religion, as those of the United States. Slavery is not to be permitted, and every one arriving in the Territory of the Republic becomes free. The standing army is reduced to 1500, and those stationed at the different ports and garrisons. The armed militia amounts to over 80,000 effective men.

The population of the six provinces, at present united, is more than 1,500,000; and the population of the province of Chiapa, which is about to unite itself to the others, is about 300,000. This province is situated between Mexico and Guatemala, and was united to Mexico, but has withdrawn from that government.

The Envoy extraordinary, recently arrived in this country, is Don Antonio Jose Canas, with Don Fernando Valery, as Secretary of Legation. A young American, Relipe Molinas, son of their Envoy to the Republic of Columbia, came with the Minister, for the purpose of receiving an education here, and expects to remain some years.

The Envoy has brought a plan of a contemplated canal from Lake Nicaragua to the Pacific Ocean, showing that the canal would only require to be 5 or 6 leagues in length, and thus open a communication between the Atlantic and Pacific, for vessels of 4 or 500 tons, at one of the most eligible points for the commerce of the U. States. The country through which it would run is thought to be one of the richest and most fertile in the world, and, indeed, the greater part of the Territory of the Republic, abounds in all the valuable productions, both of the vegetable and mineral world, and will, at no distant period, become a most important part of the globe, to the commercial world.

They have established their independence without a struggle with the mother country, and Spain has no troops within their territory, but such is the situation of the country and character of its inhabitants, that it would, undoubtedly, take a much larger army than Spain can ever hope to send to reconquer it.

A rocket brigade has been conveyed to Africa, from England, to operate against the Ashantees, &c. who were expected to attack the English forts in that country.

## MISSIONARY.

## SOCIETY ISLANDS.

Specimens of native eloquence, delivered at the anniversary of the Missionary Society in these Islands—reported by the missionaries as "undictated, pure native speeches." For the interspersed remarks we are indebted to the Western Recorder.

At HUAHEINE, the king thus alluded to the subject—

"We have been in darkness, and nearly all died there. We are a remnant left by Satan. If his reign had been lengthened, all the people would have become his: they would have been completely destroyed by death. We formerly feasted ourselves with the evil food of this world; but let us now feed on the Bread of life. In former times, we were ready to discuss subjects of war; and to talk on this project, and on that without embarrassment; now, let our hearts desire that the Word of God should be established in all lands. We have lifted up our hands, all of us, even the whole eight divisions of Huaheine; but let it not be the hand only that is lifted up; let it be the heart also, my Friends. Behold our subscriptions: they are less during the past year, and, like the ebbing tide, are falling off; let it not be so again my Friends; but in future, let them, like the flowing tide, continue to increase. Our ancestors are dead. They died, some by the club, some by the spear, some by a stone from the sling, some by quarrels concerning their wives; but we are saved from these things, let us then be diligent and active. Let us all, like Caleb and Joshua, follow the Lord fully. Let not our attention be diverted. Let us not hear (or regard) the Word of God with the outside of our hearts, but let us observe it in the middle of our hearts."

A speaker, who followed, thus concluded his Address—

"Who are the sinners? We, my Friends—the principal chiefs, the inferior chiefs, the men, the women, and the children; we are all sinners and Jesus Christ came to save us. Great was His goodness to us, in sending us His Word. To His word we owe the advantages which we now enjoy. But are we the only sinners? No: all the children of Adam are sinners; and that they might be saved, Jesus Christ came into the world; but the greater part of them still remain ignorant of this good news. Shall we not then, be diligent that they also may know? O yes, we will exert ourselves. God, in his great mercy, hath shown us all these good things that we now behold, but we shall see greater things than these. If God had not thought well towards us, He would not have shown us all these things."

Another speaker thus touched on this point—

"Our ancestors are dead. They know not the good word, nor the good customs of these days. Through the goodness of God it is, that we know these good things, and it will not do for us to sit still. Solomon had work to do in his day; he built the house of Jehovah, at Jerusalem. My friends, God has also given work into our hands, that his house may be erected, that the heathen may enter in. Remember the words of Isaiah, spoken from, at a former May meeting, *Enlarge the place of thy tent, &c.*—Let that place be enlarged, let those curtains be stretched out, and it will be well."

At RAIA TEA, the same views and feelings prevailed. The king said—

"We are assembled to endeavor to promulgate the Word of God. Let us be one in the cause of God. His word has reached this land; let it also spread to every dark land; and let us continue subscribing, that Missionaries may go with the Word of God. Let this land and Taha be one bundle, and let us be bound with the cord of love. Let us be active, and God will give us Satan to tread him under feet; and, through Christ, we shall safely reach heaven. He will guide us there. We have but one King now, Jesus; but one property, the Word of God; and when a King forsakes it, he will become a mean man."

A Chief then rose—

"Friends and beloved brethren, listen to my little speech. I am very ill, and cannot say much, but this is my little speech. Those who are wise in heart, who know Jesus Christ, seek us, as a brand in the fire; they seek plans in their love to God: they pray also that the servants of God may be sent into every land. If God will peradventure make the seeds stick like burrs, then men will soon worship him. These designs are the fruit God's servants produce.—We are the Gentiles—ours is the land of devils; but God's servants from love seek us, and the Word of God flows plentifully like water.—Give me the activi-

ty which you possessed when you were Gentiles, but not your Gentile worship. Regard not other lands in their idleness; but be active, and continue so; and may all shortly know the Father, Son, and Holy Spirit!"

The idols of Rurutu were exhibited at one of these meetings: in allusion to these, one of the Speakers said:—

"The gods made with hands shall perish: there they are—tied with cords! Yes, and their names are changed. Formerly they were called 'Te mau Attua,' (i. e. the gods); now they are called 'Te mau Varua ino,' (i. e. the evil spirits.) Their glory, look! it is bird's feathers, soon rotten; but our god is the same forever. All the false Gods shall perish: all our evil customs arose from these false gods."

The duty of sending forth the Gospel to other nations, was thus enforced on the authority of Scripture, in the meeting at HUAHEINE.—The King said:—

"We are again met to seek for strength from above, that our hands may never fail in doing this good work. We did not spare formerly, in that season when all was Satan's neither let us spare now. What is your desire, Friends—that this Word should be known in all lands, and that all men may be saved? That is right: then so let us seek; and also pray, while we collect property for sending forth the Word of God. The property which has already been collected, what are your thoughts about that? Shall we put it on the ship, which is near, and so let it be conveyed to the great Society in London? If you think so, hold up your hands, [and all immediately held up their hands.] *This Gospel of the Kingdom, shall be preached in all the world, for a witness unto all nations; and then shall the end come.* It was our Lord, Friends, who so spake, while He dwelt in the world; and behold the accomplishment of it! Here is the Word of the Reign, the Reign of the Messiah; and Jesus says, it shall be proclaimed in all lands that all may know. So be it, Friends! it is the desire of every one of us. Amen."

In reference to the success of the Gospel around them, another speaker said:—

"I never spoke on any former occasion: but now my heart is quite full, and I cannot refrain. I think the little word in the gospel by John, is suitable to this season—*Lift up your eyes and look on the fields, for they are white already to harvest.* John iv. 35, Rurutu, Tubuai, Rimatara, and all the islands in that direction, are white: they have embraced the Gospel, and are upon the point of being gathered into the church of God."

*Case of Mr. Smith.*—By our British publications of May, we learn that the case of Mr. Smith, the late Missionary at Demerara is likely to become a subject of parliamentary discussion. The proceedings of the Court Martial at Demerara have been printed by order of the House of Commons. They occupy 92 closely printed folio pages. His private journal, containing his remarks and observations during seven years residence on the Island, and which was never intended for the public eye, was ransacked to substantiate charges against this persecuted man. But in these silent aspirations of a heart warm in the cause of his Redeemer, there is nothing which an unprejudiced mind can condemn. The unlawful acts of the Court Martial, which tried and condemned Mr. Smith, are universally reprobated in England. The Christian Observer states, that in addition to all the cruelties and indignities heaped upon Mr. Smith, the government of Demerara refused to permit his afflicted widow to enjoy the melancholy satisfaction of attending him to the grave: and that her application to have some money, which had been taken from her deceased husband at the time of his arrest, restored to her, was rejected, on the plea that the money, about 2000 guilders, must be appropriated to defray the expense of his board in jail.

Ninian Edwards has resigned the office of Minister to Mexico, and with it relinquishes the handsome sum of \$9000 outfit and \$9000 salary.

Iturbide, the ex-emperor of Mexico, sailed from England, about the 14th of May last, for Mexico. He states that his object is to aid the Mexicans in restoring tranquillity to that country—and, we might add, to try again to work himself on the throne.

Printed and published, every Friday,  
By ROBERT PORTER.



# THE CIRCULAR.

WILMINGTON, FRIDAY, JULY 9.

DEATH in his mildest aspect is terrific. The quitting, forever, this terrestrial sphere for action; the parting of soul and body—his consigned to its mother earth—that destined to take its immortal flight to the world of spirits—deserves the most serious and sober reflections of every believer in a future state. "Tis an awful thing to die!"

For every impenitent sinner; but to every true and faithful follower of Christ death comes as a welcome messenger of the Lord.

Every prudent man is prepared for any anticipated important exigency—and, yet, alas! how few are properly prepared for death—the most important of all events which can possibly occur to mortals. The coming of Death is certain. He may come to-day, to-morrow, next day, or at a future day; but come he most assuredly will *some time*, sooner or later; and, perhaps, at a moment when he is least expected. O! that we all were ready at his dread summons, willingly to attend his call.—Some, 'tis true, are notified of his approach, by being laid on the couch of sickness, for some time; who quake at the bare idea of his coming; until by long sufferings, they partly become reconciled to give up the fleeting vanities of the world. Those, who thus experience the gracious mercy of God, in having time given them for repentance, by a protracted illness, may relinquish some of the thousand worldly ties that cling to them and their souls—

Indeed, the suffering wretch can tell,

How, one by one, they cease to cling;

For Death's approaches break the spell,

And every moment snaps a string.

But, not all, who descend to the tomb, are thus warned: some die suddenly, even in the bloom of youth, in the vigor of manhood, apparently in the full possession of health and strength—They die—they meet their God and their Judge, and receive their everlasting doom!—Reflect, dear reader, on this awfully momentous subject—and, "in time prepare for Eternity."

We wish some friend to the cause of Religion, would favor us with a correct history of the origin, progress, present state and particular object, of all the religious & charitable institutions of Wilmington and its vicinity.

## Revivals.

Christians may mourn over the desolations of Zion, in many places, and tremble when they see the enemy coming in like a flood—yet they may rest assured that the Lord has erected a standard, and thousands are flocking unto it; and although Socinians, Universalists and Infidels may join hand in hand, they cannot prevail. They may boast of their union, and glory in their strength—yet we are confident that the cause of truth was never more triumphant. The Church of Christ never appeared more glorious, and the true followers of the Lamb never increased more rapidly.

From the Christian Secretary.  
Extract of a letter to the Editor, dated Raleigh, N. Carolina, May 26, 1824.

DEAR BROTHER,

I have just returned from the 10th anniversary meeting of the North Carolina Baptist Missionary Society. The future prospects of the Society, particularly in relation to the Domestic Mission, are truly flattering. Twenty-four auxiliaries have been recognized by the Society; all of which, except one which was formed a few days before the meeting, have liberally contributed in aid of the funds. Several churches have likewise rendered their assistance, and we are assured by others of their intention to co-operate with us. Much good has already resulted from the mission, and revivals have been experienced in several churches, in which many souls have been brought to embrace the Redeemer. Permit me here to give you brief extracts from a few letters which were received by the society from different parts of the State.

"We are happy to announce to you," says

the Piney Grove Society, "that the Lord has visited our church in an admirable degree, through the instrumentality of travelling preachers, about 100 have been added."

From the Smithfield Auxiliary Society: "We can congratulate the Society, that its endeavors have been so eminently successful, so gloriously blessed during the past year. And here we must be permitted to say, (while we humbly thank the Most High for visiting us,) that if there was no other evidence of the great good arising from our labors of love, than the fruits which have grown at this place, you have ample encouragement to go on in the noble work."

The Johnston Union Society thus writes, "For the last twelve months we have been blessed with the labors of your itinerant preachers, who have been instrumental in the hand of the Lord of bringing many souls from 'nature's darkness into the marvellous light of the gospel.' Between 40 and 50 have professed the name of Jesus, and there are still many anxious inquirers."

The Sandy Creek Society writes thus: "The Lord has done much for us, whereof we are glad. The labors of your missionaries have been blessed to the ingathering of many souls in our section of country."

The Crane Creek: "Your missionary has attended us faithfully, whose labors have been greatly blessed amongst us."

The Society at Tick Creek: "Since the commencement of Missionary operations in our section of country, we have had a considerable revival of religion, a great part of which work may be attributed to the instrumentality of the worthy and indefatigable missionary you were so good as to direct hither."

Many other letters breathe similar language. Who, my dear brother, can peruse these letters, and read of the benefits resulting from our endeavors, but must be convinced that the work is of the Lord. It will be recollected that the Society had but two Missionaries and the Agent in constant employ the last year: others were appointed, but served a short time only: and yet behold with what success their labors have been crowned.

Revivals have been progressing in several places in Washington County, N. Y. At Salem, more than 100 are subjects of the work. At Sandy Hill and Glenn's Falls, the extent of the revival may be learned by the following letter, dated May 29, 1824.

To the Editor of the Religious Intelligencer.

I have resided here ten years on the margin of the North River, fifty miles from Albany and three from Sandy Hill, with which village we unite in the support of a Presbyterian minister who preaches here and there on the Sabbath alternately.

Since my residence here it has been a cold time in matters of a religious nature, until about the first of January last, a serious revival among us took place. Old Christians, (for we had a few of them) were much awakened to fervent prayer, and our pastor, who is a youth, among the rest. It is also true that about this date there was, and had been a great revival in an adjacent town, Moreau, (not Moscow,) and for the sake of a short ride, (for I think there was in the first place no other motive) many of our youth frequented their meetings on the Sabbath and at other times. But very soon they brought us back the news by their serious countenances and aching hearts, which was like a torch thrown into the midst of us—it spread rapidly. Our conference and prayer meetings were crowded, and never before have I here seen such solemnity on the Sabbath. About nine weeks since there was added to this church at one time, 72. The second Sabbath of May, 35, and in proportion to the number it is very rare there should be so many youth; many of them from fifteen to twenty, and several not more than twelve or thirteen. I will mention one instance of an elderly lady among us, to whom all of us have looked as an eminently pious person, who has uniformly, through life, till the present period, refused every invitation from ministers and others, to unite with the church of Christ. Her unworthiness was the principal obstacle—but now in her old age, as her sun is just setting, her heavenly Father is pleased to take the veil from her eyes, by which every hindrance is removed to the table of the Lord, at which for the first time she has been seated by the side of her children and grandchildren, who have been the subjects of this blessed work. This work has been unusually silent; convictions have for the most been short; I think more so than is common in revivals, but pungent. Many have been seen like Moses when hearing from the law at the foot of Mount Sinai, exceedingly to tremble and quake, and in a short time have found Him of whom Moses in the law

and prophets have written, and in seven instances, at almost an unprecedented prayer meeting, (the whole number in the room, including all who were present on this solemn occasion, were but fourteen) were hopefully brought to accept of their blessed Redeemer within two hours after the commencement of the first prayer. The seven alluded to had been under serious impressions for some days, but had evidently entered the room with hearts opposed to that Saviour whom they found before they left it. I will leave it to your imagination to paint the happiness that I felt at our first communion alluded to above, when I saw 72 come forward to profess allegiance to that Saviour before heaven and earth, of whom but a few weeks before they were wholly ignorant, and the most of them in the bloom of life—knowing as we do their supreme attachment naturally to the world—how strong their hold on the vanities of life, and knowing that nothing but Omnipotence itself can remove the grasp—I leave it for you to fancy the joy that thrilled through my heart, knowing what these dear youth had been, and now surveying their rosy ranks coming up to the help of the Lord against the mighty. For ten years last past, there had been but little more than the form of religion among us, and practical godliness at its lowest ebb. The truth is, it was proverbial abroad that we were a pretty immoral set. One of our vices was the profanation of the Sabbath. I have known those who were in the habit of visiting the taverns—often crowd their piazzas on this day, (however civil their owners) and there take their seats with as much apathy as if to tell the Christian there was as much consistency in worshipping at the shrine of Bacchus, as his singing the praises of the Most High at church, though within pistol shot. There is an alteration in this respect, for the better, and so far as this work has progressed, our mourning is exchanged for songs of praise.

To the Editor of the Boston Recorder.  
SIR,—The following particulars respecting the Revival in Granville East Society, are respectfully forwarded to you for insertion in the Recorder. J. I. F.

During the years 1822 and 1823, there has been unusual attention to the subject of religion, and a number have been brought into the kingdom of Christ. In this period the Classical School taught by the Rev. T. M. Cooley, remained unaffected. Arguments and persuasions repeatedly and faithfully urged, had fallen powerless on the minds of the students. Some days previous, to the first of January 1824, they requested permission to appoint one of their own number to deliver an oration on that day. Their request was granted, and the orator selected. During the interval allowed him for composing his oration, the Holy Spirit was silently operating on his mind. Instead therefore of congratulating his associates on the arrival of a new year; or of opening to their view those prospective but transitory scenes into which the youthful mind delights to enter, he directed their thoughts to those interests, which lie beyond the boundaries of mortal existence, and affectionately admonished them to prepare for a future world.

Coming from a source so unexpected and in a manner, which testified, that the subject had taken a firm hold on the mind of the speaker, this address awakened in the hearers deep anxiety. After the performance closed, all remained silent and motionless, and all seemed to feel, that the destinies of eternity depended on the decisions of that evening.

It was soon evident, that the Holy Spirit had begun a work of salvation. A number were soon brought to see their guilt and their danger—and apparently to embrace him, who "taketh away the sin of the world." From the school, the revival spread into various parts of the society. A thorough conviction of guilt, and of the impossibility of justification on the grounds of the law, attended in some instances with an awful sense of danger, have ordinarily preceded those feelings of confidence and submission, which gave birth to hope.

About forty have already expressed a hope and give evidence of having been turned from the error of their ways to the wisdom of the just. The revival has also extended to the West Society, and about sixteen are regarded as hopeful subjects of the work.

## Married.

On Thursday, 1st inst. by the Rev. Mr. Williston; Mr. GEORGE WELSH, to Miss BEULAH ANN PETIT, both of Brandywine Hundred.

As circling years progressive roll,  
And many fond affections start,  
May thousand dearest ties unite  
To weave their fetters round your heart.

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## Died.

In this borough, on Saturday morning last, Miss ANN BUSH, daughter of Mr. Samuel Bush, in the 38th year of her age. This is the third or fourth person out of the family of Mr. Bush, who has been borne to the silent tomb, within the short space of about one year. The deceased was afflicted with illness, by the dispensation of Divine Providence, for some months. She was eminently pious, confidently placing her hope for salvation, on the atoning merits of a crucified Saviour. Her engaging manners and truly amiable disposition had gained her many friends. She was ardently beloved by all her mourning relatives, and highly esteemed in the whole circle of her acquaintance, which was strongly testified by the very large concourse which attended her earthly remains to the "narrow house"—by whom her memory will long be cherished in the fond recollection of her virtues. Her immortal spirit has now left this earthly scene of action, to meet its bountiful giver: "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

"Tread softly stranger—this is ground,  
Which no rude footsteps should impress;  
With tender pity gaze around—  
Let sadness all thy soul possess.  
Tread softly, lest you check the flowers  
That o'er this turf are taught to wave,  
Transplanted from their native bowers,  
To shed their sweets o'er beauty's grave.  
And, stranger, let your melting heart  
Mark well the fresh and verdant sod;  
And e'er you from the scene depart,  
Oh! let your soul commune with God.  
Thus fade the fragile buds of earth—  
Thus fade the lovely and the brave;  
Come here, ye thoughtless sons of mirth,  
Once pause awhile o'er beauty's grave.  
Sweet wither'd rose! may thy pale doom  
Call tears into the virgin's eye;  
O may the prospect of this tomb  
Remind men, all that live must die;  
And warn her, in the days of youth  
To think of Him who being gave,  
And bid her, seek the ways of truth,  
Like her who sleeps in beauty's grave."

Communicated.

Departed this life on Monday last, at half past 3 o'clock in the afternoon, WILLIAM VINCENT ROBINSON, eldest son of Mr. Vincent Robinson of this borough, of an inflammation in his side.

The subject of this memoir may be said to have been truly a promising youth, just about to enter his 18th year; budding, as it were, for manhood, when the messenger was sent: disease seized his vitals, and he fell a prey to the monster Death. He was a dutiful son, and very affectionate to his father, mother, sister and brother; who are left to mourn his, as it were, untimely exit. He was kind and obliging to all, which acquired for him considerable attachment, particularly among the youth about his age, which is evinced by their regret. It is a loud call from Heaven to all; but especially to the youth of this borough, who enjoyed his company only ten days before his death, to "Be ye also ready."

Thy voice, great God, has called away,  
A soul that once was here;  
Silent his tongue, and cold his clay,  
His eye can shed no tear.  
Those hands that held the book to learn,  
Can hold it now no more;  
His feet shall never here return,  
As they had oft before.

"Why should we mourn departed friends,  
Or quake at death's alarms?  
'Tis but the voice that Jesus sends,  
To call them to his arms."



## Poet's Corner.

## MOUNT HOLYOKE.

Mount Holyoke, near Northampton, (Mass.) rises to about 1000 feet above the level of the sea, and from its summit there is a fine prospect of a fertile and populous country extending for 60 or 70 miles in every direction, and embracing parts of Massachusetts, New-Hampshire, Vermont, New-York, and Connecticut. The Green Mountains, the Catskill Mountains, Mount Monadnock in New-Hampshire, and Connecticut River for 120 miles of its course, are among the prominent features of the prospect. The following lines were written by Mr. S. Graham, in the Album, which is kept on the top of the mountain. N. Y. Obs.

Who from this Chimborazian height  
Can cast a wild, excursive eye  
O'er vales—o'er waters rolling bright,  
And mountains stretching to the sky,  
Nor feel a curious spirit rise,  
To know what hopes, what sorrows breathe  
Throughout the varied scene, that lies  
Fair and romantic far beneath?

Oh! who bath stood upon the brow  
Of Holyoke's lone and rugged peak,  
And sadly gazed, as I do now,  
With pale and sorrow-moisten'd cheek,  
And thought of not far distant years,  
When other scenes appear'd, than these;  
When other hopes, and other fears,  
Inspired the aborigines:

And did not ask—"Where now are they?"  
The lonely hut—the light canoe—  
The mystic rites—the hunting fray—  
The war-dance—and the wild halloo?  
Alas, their homes are swept away!  
The race is gone—and now no more,  
The forest tribe is seen to stray,  
This rugged range of mountains o'er.

Careering o'er the mountain's height,  
Lo! now a fairy band appears,  
With blushing cheeks, and spirits bright,  
And buoyant in the spring of years!  
Poised on the cliff, with fervent glow,  
And bright eyes stretching far away;  
They gaze upon the world below,  
And think that all are blest as they.

How fancy's magic fingers weave  
The roscate chaplet of warm youth;  
How hope's bewitching charms deceive,  
And fairy forms of love and truth!  
Why should the sweet illusion pass?  
Why must the ardent heart be chill?  
Or why, through changing years, alas!  
May not these forms be lovely still!

The vision changes—Holyoke's brow,  
Allonely now, I gaze upon!  
The lovely beings, that e'en now  
Were bright around me—they are gone!  
Alas! prophetic thought could trace  
The dreary labyrinths of fate,  
And find each fair and lovely face,  
And generous heart all desolate!

Farewell!—on Holyoke's brow we met—  
On Holyoke we may meet no more!  
A few short hours of sorrow, yet  
Must pass—and then my race is o'er!  
On Holyoke's summit I would sleep,  
Where the huge broken rocks are piled;  
With nothing but the heavens to weep  
Upon my grave, all lone and wild!

## MOUNT HOLYOKE—from another pen.

O Thou, who raised this tow'ring ridge,  
And spread the vale which lies beneath—  
Who bade these waters wash its base,  
And fragrance on its summit breathe—

Look down upon thy children here,  
(As on this mount our feet have trod,)  
And from th' enchanting scene below,  
Lead up our thoughts to thee, our God.

Oh, if thou dost such beauties strew  
'Round children who abuse thy love,  
What nobler wonders do they view,  
Who dwell around thy throne above?

If on this peak of earthly clod,  
Such charms and beauties greet our eyes,  
Ah! what, when on the mount of God,  
Shall to our ravish'd vision rise?

There living streams forever roll,  
Undying hills forever wave,  
Light pours immortal on the soul,  
And life eternal mocks the grave.

**Revival in England.**—The Wesleyan Methodist Magazine for May states, that in the Redreth circuit, Cornwall, more than 1000 persons had applied for admission in the Methodist Society, and that several in the mines were under deep concern.

**The use of Riches.**—The good that lies in riches, is altogether in their use. If they are not broken like the box of ointment, and poured out for the refreshment of Jesus Christ, in his distressed servants, they lose their worth. Therefore, the covetous man may justly write upon his rusting heaps these are good for nothing. St. Chrysostom tells us, that he is not rich who lays up much; but he only who lays out much; and, that it is the same thing not to have, as not to use. I will, therefore, be the richer, by a charitable laying out; while the worldling shall be the poorer, by his covetous hoarding up.

**Anecdote.**—A lady once asked a minister if she might not pay attention to dress and fashion, without being proud? "Madam, (replied the minister) whenever you see the tail of the fox out of the hole, you may be sure the fox is there also."

From the Pittsburg Recorder.

TRIUMPHANT DEATH OF MISS JANE WELLS.  
Extract of a Letter from a young Lady in Greensburg, Penn. to her Friend in this city, dated May 26, 1824.

"If her virtues and talents rendered her an ornament to society, the joy and pride of her family and friends, in an infinitely greater degree did she exemplify, during her illness, 'the beauty of holiness,' and, in her death, a clear testimony of the truth of our divine religion. To her indeed the dark way of death was illuminated, by the splendor of the cross of Christ, and every doubt dissipated by the bright beams of a Saviour's love; and whilst the tears cannot be restrained for the loss of one every way so endeared to us, so sweet a flower cut off in the morning of existence, and the pang of grief we experience can never be described but only felt, gratitude does predominate over the weakness of human nature, at the recollection of the displays made to her of the divine favor, and we adore Him who hath done, and who will do all things well.

Five months, my dear — was confined to her apartment, during which time she occasionally suffered great pain, but with meek resignation: she never murmured nor repined. Although from the first she never entertained any hopes of her restoration to health, yet she was cheerful, and at times animated, always expressing the most entire submission to the will of God. Her appearance was more interesting during that period, than when she enjoyed perfect health. To use the language of a beautiful poet,

"She assum'd the painted halo of the hues  
That blend the rainbow, and like them, she died,  
Slowly receding, lovelier in each change."

Whilst her soul was approximating to its eternal home, some time before she died, her mind was much agitated with doubts as to her final acceptance: she was so penetrated with her own unworthiness, that her faith lost its vitality, and, Thursday before her death, all her doubts vanished, "like a dark cloud from before her eyes," (to use her own expression,) for "the Sun of Righteousness broke in upon her soul," and she rejoiced in Jesus as her Redeemer and God. She desired all the family and her friends to be called around her bedside, and, in the most impressive manner, related her experience, enjoined it on all to seek after "the one thing needful," as it was the only thing worthy the pursuit of an immortal soul. Her language was beautiful and affecting; and when she dwelt on the love and mercy of a Saviour—his condescension and goodness to her, particularly on a dying bed, Oh! you would have thought, had you heard her, that she had already mingled with the celestial throng around the throne, and caught the heavenly tune of those who sing "the song of Moses and the Lamb." Her countenance, her voice, her language, appeared inspired, and altogether more like those of an angel than a dying mortal. Never will I forget that impressive scene: it is engraven on my heart forever, and I believe it is the case with all those who witnessed it. She desired her father to sing a hymn she was peculiarly fond of:

"On Jordan's stormy banks I stand,"

The last two beautiful verses she sang herself, exclaiming when she had finished, to her aunt Coulter, "O aunt! I long to cross Jordan's stream; it has nothing appalling—the waves are calm and smooth; they will not overflow me, for Christ is my guide; he has already made the passage safe."

On Monday morning, exactly at sun-rise, her soul took its flight to an immortality of bliss. She retained her senses to the last moment. At three o'clock, she inquired of her mother the hour: being told, she said, "Dear mother, ere another earthly sun rises I shall be where the glorious Sun of Righteousness diffuses life and joy. Weep not. I am now near my haven of happiness; all is clear. 'O death! where is thy sting? O grave! where is thy victory?' Nearly her last words were, "Oh! I shall soon see Him who wore a crown of thorns for me—kind, compassionate, merciful Jesus, glorious, exalted Lord! I am anxious to be gone.—Lord Jesus, come quickly!"

IN MEMORY OF MISS JANE WELLS.

By a Friend.

THE urn of this saint is unwreath'd,  
By the tribute of love it receives;  
And the cypress impending distils  
The dew-drop of grief from its leaves.

Let the bosom of youth wear a flower  
That grew in so sweet a parterre;  
'Twill remind the unthinking and gay,  
The remains of a saint moulted there.

Go, Christian, and visit this spot,  
Repair to that hallowed shrine;  
The vigils of bliss hover o'er  
Those relics of virtue divine.

When the grave shall its treasures restore,  
At the last, great, and general doom,  
The dust of this saint shall arise  
On wings that now shelter her tomb.

From the Boston Telegraph.

The Calvinistic and Socinian Systems compared, as to their tendency to convert professed Unbelievers.

CHRISTIAN BROTHERS,

Socinian writers are very sanguine on the tendency of their views of things to convert Infidels; namely, Jews, Heathens and Mahomedans. They reckon that our notions of the Trinity, form the grand obstacle to their conversion. Dr. Priestly often suggests, that so long as we maintain the Deity of Jesus Christ, there is no hope of converting the Jews, because this doctrine contradicts the first principle of their religion, "the Unity of God." Things, not altogether, but nearly similar, are said concerning the conversion of the Heathens and Mahomedans, especially the latter. On this subject the following observations are submitted to your consideration.

With respect to the Jews, they know very well that those who believe in the Deity of Christ, profess to believe in the unity of God; and if they will not admit this to be consistent, they must depart from what is plainly implied in the language of their ancestors. If the Jews in the time of Christ had thought it impossible, or, which is the same thing, inconsistent with the unity of God, that God the Father should have a Son equal to himself, how came they to attach the idea of equality to that of sonship? Jesus asserted that God was his 'own Father,' which they understood as making himself equal with God; and therefore sought to kill him as a blasphemer. Had the Jews affixed those ideas to sonship which are entertained by our opponents; namely, as implying nothing more than simple humanity, why did they accuse Jesus of blasphemy for assuming it? They did not deny, that to be God's own Son, was to be equal with the Father; nor did they alledge that such an equality would destroy the Divine unity; a thought of this kind seems never to have occurred to their minds. The idea to which they objected was, "that Jesus of Nazareth was the Son of God;" and hence, it is probable, this great article was considered in the apostolic age as the criterion of Christianity. Were this article admitted by the modern Jews, they must reason differently from their ancestors, if they scrupled to admit that Christ is equal with the Father.

The Jews were greatly offended at our Lord's words; and his not explaining them so as to remove the stumbling block out of the way, may serve to teach us how we ought to proceed in removing stumbling blocks out of the way of their posterity. "For this cause they sought to kill him—because he had said that God was his Father, MAKING HIMSELF EQUAL WITH GOD; Jesus said, I and my Father are one. They then took up stones to stone him." When he told them of "many good works that he had shown them;" and asked, for which of those works do you stone me? they replied, "for a good work we stone thee not, but for blasphemy, and because thou BEING A MAN MAKEST THYSELF GOD." From hence it is evident, that whether Jesus Christ be truly God, or not, they understood him as asserting that so he was; that is, they understood his claiming the relation of God's own Son, and declaring that "He and His Father were one," as implying so much. This was their stumbling block. Nor does it appear that Jesus did any thing to remove it out of their way. It is certain he did not so remove it, as to afford them the least satisfaction; for they continued to think him guilty of the same blasphemy to the last, and for that adjudged him worthy of death. If Jesus never thought of being equal with God, it is a pity there should have been such a misunderstanding between them; a misunderstanding that proved the occasion of putting him to death!

Such an hypothesis, to be sure, may answer one end; it may give us a more favorable idea of the conduct of the Jews than we were wont to entertain. If it does not entirely justify their procedure, it greatly extenuates it. They erred, it seems, in imagining that Jesus, in declaring himself the Son of God, made himself equal with God; and thus through mistaking his meaning, put him to death as a blasphemer. But, then, it might be pleaded on their behalf, that Jesus never suggested that they were in an error in that matter—that instead of informing them that the name Son of God implied nothing more than simple humanity, he went on to say, among other things, "that all men should honor the Son, even as they honor the Father." And instead of owning with abhorrence the idea of mak-

ing himself God, he seemed to justify it, by arguing from the less to the greater; from the image of the thing to the thing itself. Now these things considered, should an impartial jury sit in judgment upon their conduct, one would think they could not, without Stephen bring it in murder; to make the most of it, it could be nothing worse than man-slaughter. All this may tend to conciliate the Jews, as it tends to roll away the reproach that, in the estimation of Christians, lies upon their ancestors, for crucifying the Lord; but whether it will have an influence towards their conversion, is another question. It is possible that, in proportion as it confirms their good opinion of their forefathers, it may confirm their ill opinion of Jesus, for having by his obscure and ambiguous language, given occasion for such misunderstanding between them. Could the Jews but once be brought to feel that temper of mind which it is predicted in their own prophets, they shall feel; could they but "look on him whom they have pierced, and mourn for him as one mourneth for his only son, and be in bitterness for him as one that is in bitterness for his first born," I should be under no apprehensions for their acknowledging his proper Divinity, or embracing him as the great atonement, to the fountain of whose blood they would joyfully repair, that they might be cleansed from their sin and their uncleanness.

Nearly the same things might be observed respecting Heathens and Mahomedans. We may so model the gospel as almost to accommodate it to their taste, and by this means we may come nearer together; but whether, in so doing, we shall not be rather converted to them, than they to us, deserves to be considered. Christianity may be so heathenized, that a man may believe in it, and yet be no Christian. Were it true, therefore, that Socinianism had a tendency to induce professed infidels, by meeting them as it were half-way, to take upon them the Christian name, still it would not follow that it was of any real use. The Popish Missionaries, of the last century, in China, acted upon the principle of accommodation. They gave up the main things in which Christians and Heathens had been used to differ, and allowed the Chinese every favorite species of idolatry. The consequence was, that they had a great many converts, such as they were; but thinking people looked upon the Missionaries as more converted to Heathenism, than the Chinese Heathens to Christianity.

But even this effect is more than may be expected from Socinian doctrine among the Heathen. The Popish Missionaries had engines to work with, which Socinians have not. They were sent by an authority, which, at that time, had weight in the world; and their religion was accompanied with pomp and superstition. These were matters which, though far from recommending their mission to the approbation of serious Christians, yet would be sure to recommend it to the Chinese. They stripped the gospel of all its real glory; and in its place substituted a false glory. But Socinianism, while it divests the gospel of all that is interesting and affecting to the souls of men, substitutes nothing in its place. If it be Christianity at all, it is, as the ingenious Mrs. Barbauld is said in times past to have expressed it, "Christianity in the frigid zone." It may be expected, therefore, that no considerable number of professed infidels will ever think it worthy of their attention. Like the Jew, they will pronounce every attempt to convert them by these accommodating principles, nugatory; and be ready to ask, with him, "what they shall do more by embracing Christianity than they already do?"

ANDREW FULLER.

**HANNAH KILHAM.**—This pious lady has made extraordinary exertions to become acquainted with the language of the Jalloff tribe, on the river Gambia, in West Africa; and she has succeeded beyond expectation. She is of Sheffield, England, a member of the Society of Friends. She has, indeed, acquired two of the unwritten languages of Africa. Her views are to reduce them to grammatical principles; to compose elementary books; to translate portions of the Scriptures, and diffuse them extensively through the medium of school-teaching, among the natives. She has succeeded in preparing for the press a set of elementary books, together with selections from Scripture. Toward the close of the last year she embarked for Africa, accompanied by two native youths, whom she had for 3 years before industriously prepared for teachers. In December they arrived at Bathurst, and fixed their stations at Cape Mary, about 8 miles from Bathurst. The expenses of the mission in Africa, are defrayed by Friends in England. In April last more than \$3000 had been collected for this purpose.